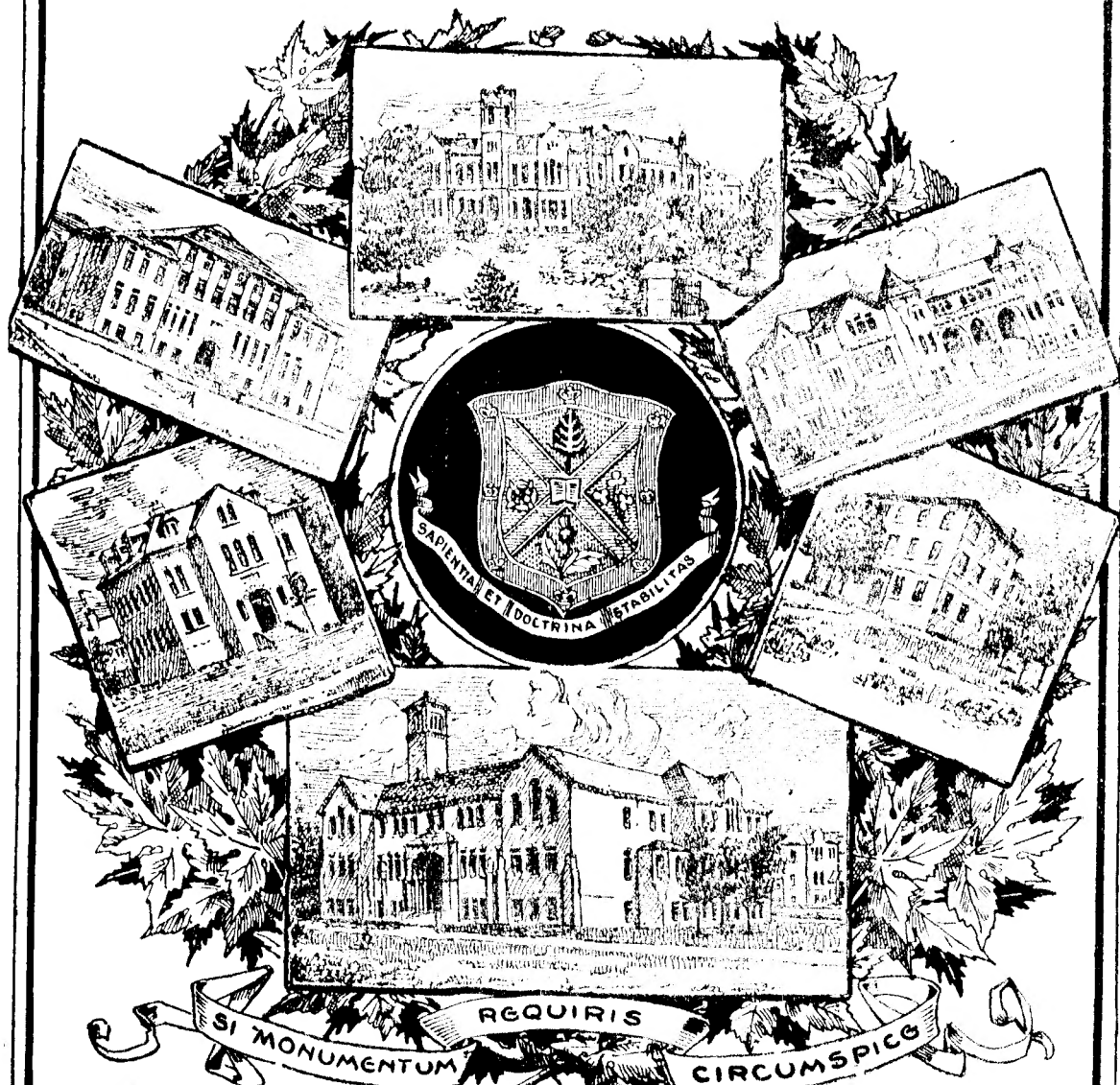


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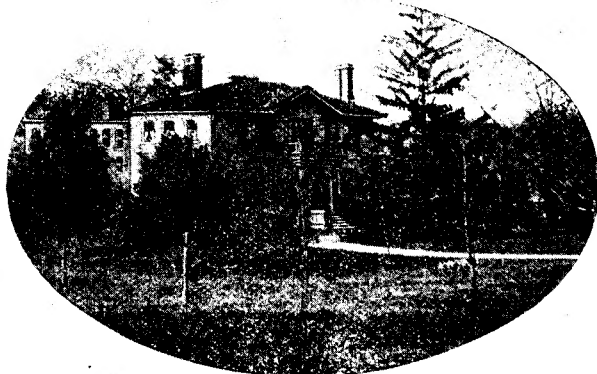
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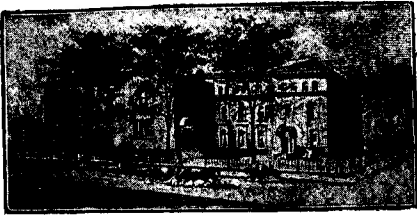
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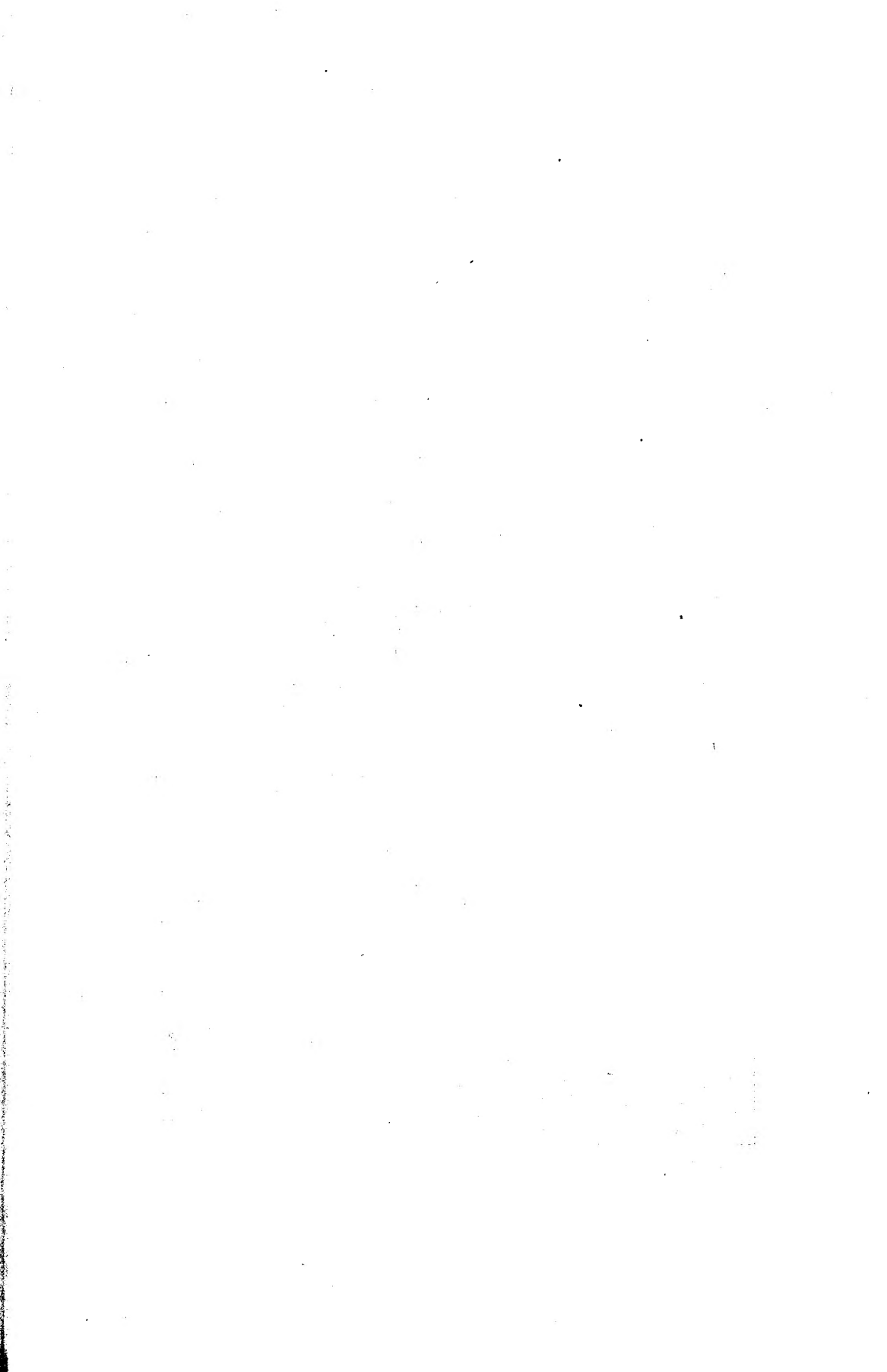
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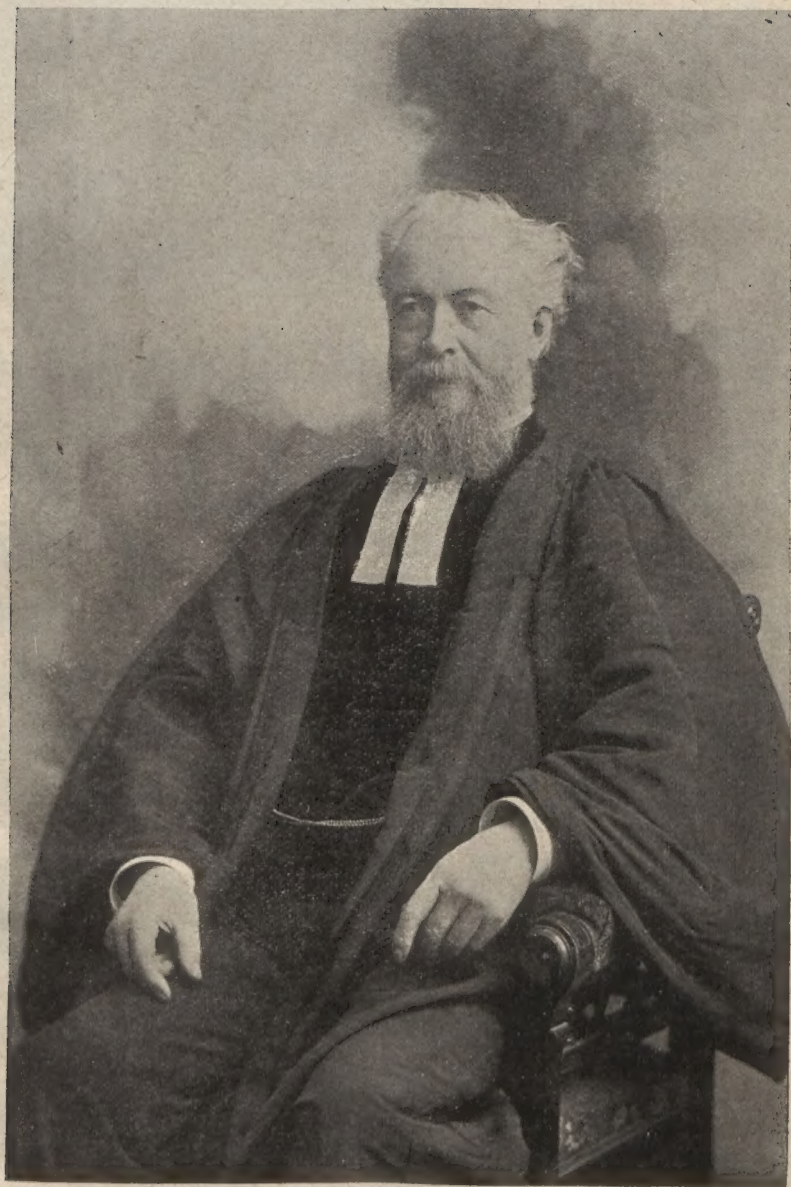
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QUEEN'S UNIVERSITY JOURNAL



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OCTOBER 16, 1903.

No: 1.

CULTURE AND RELIGION.



UNIVERSITY is a home for ideas and ideals, a seat of learning and also a school for character. Perhaps it is the influence of Queen's along both these lines that has endeared her so greatly to her graduates.

I have been asked to say something to the students through the columns of the JOURNAL at the opening of another session. College ideals may be a somewhat hackneyed subject, but each of us forms some vision of life to which we are more or less faithful, and it may not be out of place for us to compare two ideals that are presented to us in the familiar words, Culture and Religion. By culture we mean making the most and best of ourselves in all parts of our many-sided nature, the full well-balanced, harmonious development of all our faculties. To the man of culture life consists not in the abundance of that which he has, but in the abundance of that which he is. While he cultivates the moral virtues he does not confine himself to them. He seeks to share the ripest thoughts of the best thinkers, to possess the refinement, the breadth of outlook and of sympathy, that come from converse with the educated, the wisdom to know what is best, the spirit

that welcomes light on every subject and from every source and that appreciates the true, the beautiful and the good.

This is the old Greek ideal, in which so much was made of wisdom, of beauty, and of well-balanced growth, an ideal differing from that of the Hebrew, whose great aim was righteousness, obedience to the moral imperative, doing rather than knowing. It is more or less acknowledged in all pursuit of learning, when learning is sought not as a means for gaining money or other outside advantage but as an end in itself. It is recognized in all centres of education, where the purpose of study is to develop the faculties to their best in full-rounded, harmonious proportion. It is included in Christian training, which at the same time embraces other elements and is not confined to the pursuit of this as its only goal.

Goethe was a great exponent and illustration of this ideal of life. With him self-culture dominated all other aims. Even the affections that in others imply self-forgetfulness, and that can never be perfect unless they are disinterested, were used by him as if with conscious purpose to make his own individual life more full-orbed and complete. He regarded no field

of inquiry as closed against him, no fruit forbidden him, that gave promise of helpful experience, while with the utmost freedom his splendid genius went forth in quest of the true and beautiful; but all alike, literature, art, morality, religion, must minister to self culture. This, if we understand him, was Goethe's ideal, and no man ever pursued it more strenuously. The success that he achieved left him in splendid isolation among his fellows, not linked to them by ties of sympathy but standing in cold and lonely eminence, constraining their admiration but not winning their love.

To our own generation Matthew Arnold has been the advocate and, in a measure, the example also of culture according to the Greek ideal. He drew much from Goethe, whom he regarded as the greatest poet of this age and the greatest critic of any age. What he especially urged upon his readers was "the pursuit of our total perfection by means of getting to know on all matters which most concern us the best which has been thought and said in the world, and through this knowledge turning a stream of fresh and free thought upon our stock notions and habits. He regarded religion chiefly as supplying fire and energy for the discharge of moral duties, but he urged that, for a well-rounded life, we require not merely moral fire and energy but also beauty and intelligence, or, in his own expression, sweetness and light. Many a strictly conscientious man is narrow and bigoted, faithful to his light but not careful about having sufficient light: what he needs is not more moral earnestness but a larger view of human nature so that he may be free from ignorance and prejudice, from what is

coarse, vulgar, ill-considered, and may see things in their beauty. Of course, according to the advocates of culture, it rests with ourselves to realize this ideal, to keep true to the search for wisdom and to attain this total and harmonious perfection.

Such is the ideal of culture; what is the ideal that religion presents? What do we mean by religion? Men sometimes speak of their religious duties, meaning by these such exercises as prayer, public worship, Bible reading, Sabbath observance, etc. These may, no doubt, be helpful and even necessary to the maintenance of religious life, and all these may be scrupulously kept up as mere matters of ritual, when all the while the spirit and essence of true religion may be entirely lacking. The old Roman looked upon religion as a department of morality, and thought that no good citizen would neglect the rites and ceremonies which it entailed upon him. We have received from him the name "religion," and too often it stands with us, as it did with him, for the mere outward observance of appointed rites, the discharge of an allotted task, the practice of forms and ceremonies. But an elaborate ritual might be regularly observed with even more than Pharisaic or Mohammedan punctuality, and yet religion in its essence be unknown to us.

And if religion is not to be identified with ritual, neither is it to be reduced to mere knowledge, to accuracy of theological opinion, to the possession of a correct creed. A man may give his assent to the articles of Christian belief and may be conversant with the teaching of Scripture, and yet he may be selfish, mean and uncharitable in thought, speech and behaviour; of the

fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—he may be utterly barren; though he may have all knowledge it profits him nothing.

And yet again, religion is not to be regarded merely as consisting of kind words and deeds, nor identified with moral and merciful conduct. These are, no doubt, more important than ritual; indeed, these are the true and proper ritual of the devout spirit. When the apostle says that "pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," the word translated "religion" is rather what we mean by ritual, *i.e.*, the proper rites and ceremonies for expressing the Christian spirit. That spirit does not find its true expression in any routine of outward observances, however seemly. Its appropriate ritual, its fitting form of expression, is in deeds of pity and helpfulness, in lightening the burdens of the lonely and the careworn, and in maintaining personal purity.

But although virtues of this kind are the proper expression and ritual of the Christian spirit, these are not to be identified with religion, because they often proceed from other sources than the truly religious life. We cannot, indeed, have true religion without morality, but we may have a moral, decorous and attractive life that has no religious foundation. The native sweetness of disposition, or the ties of family connection, or the self-respect that often constrains one to be temperate and just, with a scorn of what is coarse and mean, these, even in the case of men who have little or no converse with things unseen and eternal,

may bring forth that kind of outer life which is the appropriate ritual and expression of religion.

But religion itself pierces beneath the outer life; it has to do with our relations to the Supreme and the Eternal. Philosophy may discuss the being and character of God as a matter of speculation, and God may be for philosophical inquiry abstract, remote, beyond all human intercourse; but religion regards God not in an abstract or theoretical way, but as One with Whom the worshipper has to do, One with Whom he can hold communion, and from Whom he can receive help or harm; Whose feelings towards him, therefore, should be a matter of serious concern. As our conceptions of deity rise so does our religious life. The more we realize that God is holy, righteous and gracious, the more shall our character be affected by this conception. As "love reflects the thing beloved," so we tend to grow like the God whom we truly worship. For God is not a mere object of study, as one might examine some creation of art, or hold a theory in philosophy. He is one with Whom we have personal relations, on Whom we are dependent, to Whom we are bound by strongest obligations, and from Whom we cannot cut ourselves free. Religion recognizes these relations; it is indeed, the willing and complete acceptance of them; it might, therefore, be defined as the self-surrender of the soul to God. Or, since God has revealed Himself to us in the Person of Christ, the relations to the Unseen and Eternal which are for us implied in religion are all blended in the one supreme relation of loving and loyal devotion to Christ, the Redeemer and Lord of our whole being.

Now, the effect upon us of this relation towards Christ, the result and outcome of our religion as concerns ourselves, is our perfection. "Be ye holy for I am holy," is from the first God's message to us. "Be ye perfect as your Father in Heaven is perfect," is the summons of Christ to His followers. The apostolic vision of the issue of our religious life is that "we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ"; (Eph. IV: 13), and again, "We know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John III: 2.) That is a vision more splendid, more definite, and more firmly assured than any hope or inspiration that ever came along the line of culture even to the soul of Plato.

Religion, then, makes for our perfection; and that is the aim, also, of culture. Let us note, however, that there is a great difference in the methods employed, and, therefore, in the results achieved by them.

Culture seeks to make the most of self, simply for the sake of self and by reliance on the powers of self. It is a matter of effort on my own part how far I am to attain perfection through culture. According to this view I can train my powers of body and mind; I can build up my being by the discharge of self-appointed tasks, developing every faculty by its appropriate exercise. I can seek to know the best that has been said on the things that most concern me, and can put myself in connection with the most helpful influences that come to me from my fellow-men. I can use even adverse circumstances for my own improvement, as Ben Hur employed his hard

labour in the Roman galley to develop the physical strength that served him later in a time of need. I can nourish kind and generous feelings, candour, fairness, charity, with a growing refinement of taste and a growing tolerance and sympathy towards my fellow-men. I can set my affections upon worthy objects, causing any wrong desire or tendency to wither and die for want of nourishment, and strengthening my love of what is true and beautiful and good. All that is best in literature and science and art may minister to my edification, my upbuilding, so that with ever-growing significance I can say, "My mind to me a kingdom is." This is the method of culture; and in all this I am trying to make the most of myself, free to drink of every stream, and to eat of every fruit that gives promise of building me up unto perfection.

Religion, also, seeks to make the most of self, yet not by the efforts of self, but by the surrender of self to God. The perfection of our powers is not to be achieved by our own labours, because there is that in us which tends to warp us from the truth, to cloud our fairest vision of purity, to disable us from realizing our own desires and aspirations after goodness, so that he whose aim is highest and whose vision of the ideal life is clearest, feels most constrained to say, "The good that I would I do not; the evil that I would not that I do."

The advocates of culture assume that we are able, though it be with strain and conflict, to fulfil the purpose and to attain the goal of our perfection. But in religion the spirit, without waiting to prove its inability by failure, surrenders itself to God. The spirit is in personal relations with God; that

is of the essence of the religious life; and it is God alone that can uplift the spirit into that perfection which He desires it to possess, that perfection which is to it an ideal ever beckoning it upwards, although ever beyond its reach, but which is in Him always completely realized. Only through self-surrender to God in faith, and through the gracious power of God in response to that surrender, can the spirit of man attain perfection. This is the method of religion.

Culture and religion both look on human nature as capable of being developed into perfection. Culture says that this depends on the labour and effort bestowed; religion says that it depends on the surrender of our being to God. Culture says that my nature is like the rough block of metal, which is increased in value according to the wisely directed labour that is bestowed upon it. Religion says that my nature is like the seed which can fulfil the purpose of its being only by dying to self through surrender to the soil from which it came, that we must be self-surrendered to God if we would rise into fulness of life.

Culture may, indeed, according to the Greek ideal at its highest, imply self-surrender. The loftiest pursuit that Plato sets before his readers is the pursuit of truth; and he tells us that the sin which is hated of gods and men is the fatal sin of disloyalty to truth. But the devotion to truth which he commended and in a great degree exemplified, is the passionate devotion that would sacrifice all self-interest, that would count nothing too dear to be surrendered, if only truth could be thus attained. This, we may say, was for Plato essentially his religion. He took no serious part in the

current religious beliefs and rites of his countrymen; for him the gods of Olympus were no objects of adoration; he passed away beyond them in his efforts to reach the One Supreme Source of the true, the beautiful and the good. And yet his conception of that One in whom all ideas culminate, who is the source of all reality and the light of all our seeing, was rather a philosophical abstraction than a Person with Whom he could hold communion and to Whom he could commit himself in trustful and loving devotion. It was to truth that Plato surrendered himself; only by such surrender did he conceive it possible to reach perfection; but this was more than culture; it was really his religion.

Not in mere knowledge but in love is to be found the true life of the soul, for this is the Divine life, since, according to the clearest revelation, God is Love. But we cannot reach this higher life of love, if the moving impulse in the outlay of our affection is the benefit that it will confer upon ourselves, even although we think of that benefit as an improvement of our character. Yet this is the mistake made by many advocates of culture. They urge upon us the claims of altruism. They take the Christian grace of love to others, give it heathen baptism, call it "altruism," and ask us to practise it as a department of self-culture, urging that this is essential if we are to reach our true spiritual life.

And so it is essential; for we cannot rise to our full stature until we fulfil the twofold claim, "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thy neighbour as thyself." But it would be no true affection for my neighbour if I love him simply for the sake of self-

improvement; no true affection for parents, children, friends, if I love them in order that by this outlay of love I may build myself up in large-heartedness. As well ask me to love God on the ground that the more I love Him, the more shall I in wealth of character enrich myself. That kind of self-seeking would cut the very nerve of love. It would mean that I am to love God, and to love man because I love myself most of all. But, as Tennyson tells us, when love takes up the harp of life, it smites the cord of self in such a way that it passes, trembling, out of sight. No doubt the loving spirit is itself enriched, improved, developed into larger and fairer proportions by loving God and man; but that self-improvement comes not by being made the direct object of pursuit, but it comes as incidental to that higher love in which the soul is so absorbed in its devotion to God and to others that it is utterly heedless of what may happen to self.

Now, the one is the method of culture, whereas the other is the method of religion. Culture, with its plea for altruism, is really making self the main object. Religion includes the true altruism by making the love of God the supreme passion of the soul. If we follow the order of religion, if we surrender self to God, then the love of our brother-man follows, because in the love of the Father we have learned to love our brother also. And the regard for self will, in that case, no longer be selfishness, but it will be the love of that better, truer self, which is the likeness of God renewed within the soul. We shall, as it were, receive back from God the charge to make the most of self always for His sake and service, seeing that we are His, redeem-

ed by His grace, and called to be His fellow-labourers. But if we fail to surrender self to Him, then the very homage that we pay to culture and our efforts to secure it hinder us from reaching our full perfection in restoration to the likeness of God.

In reality, the view of life that makes culture the supreme aim implies a shallower conception of human nature than that which is implied in religion. That old Greek ideal had in it, no doubt, much that was attractive. To make the most and the best of ourselves in every way, to open the windows of the soul to the light and the loveliness that are everywhere round about us, to welcome the truth from whatever quarter it may come, seeing that truth is the very life of the soul, to nourish our powers into fulness and harmony, to make all beauty and all intelligence the kingdom of our own spirit, this was an ideal that seemed to retain the glow and freshness of the early world, to express the buoyant hope and conscious power of youth. But it was, after all, a superficial view of life, for it took no note of sin. As Carlyle said, "Socrates was terribly at ease in Zion," as if he thought that he required only to desire the perfect life with sufficient fervour and to pursue it with sufficient fidelity in order to attain it. And whenever the Greek ideal has reasserted itself with special force, as at the Renaissance, its chief advocates have showed little or no consciousness of that need of God and of separation from Him that sin implies. True, this deeper view of life, with the tragedy and pathos of evil, is represented to some extent by the greatest Greek poets, but yet Greek thought in general ignored sin. According to it not evil, but merely ig-

norance, is the enemy from which we need to be delivered; not redemption, but wisdom is the supreme requisite of the soul.

In religion, on the other hand, with its recognition of sin, we have a profounder view of life. The cry for enlightenment does not come from as great a depth in the heart of humanity as the cry for reconciliation with God, as witness the altars and sacrifices along the highways and byways of history.

Moreover, while religion sees the human want which culture fails to recognize, it sees also the Divine Redeemer whom culture to a large degree ignores. Those who advocate culture as the great requisite of life are not ready to accept the central truth of our religion, the Divinity of Christ. Not that culture cannot be combined with the truest and fullest belief in Christ. It can; but only if it be made second in importance to that belief, and the man be stronger as a Christian than he is as a man of culture.

We can point to many devout Christians who were eminent in the ranks of culture; to leaders in literature who were friends of Christ, keeping the lamp of learning lit when there were none but they to tend it; to students of science whose insight was profound as their spirit of research was reverent, guided by Him without Whom was not anything made that was made; to masters of music whose harmonies help us to interpret prophetic utterances concerning Christ; to painters who found alike their subject and their inspiration in the realm of religion; to builders whose creations are marvels and models of "worship in stone;" to poets

and sweet singers whose vision had been touched and whose tongue had been loosed to utter words that gave wings to Christian faith and hope and joy. When we read the roll-call of saintly ones who have enriched the life and learning of the world because themselves enriched by Him who became poor that we through His poverty might be rich, we may recognize that there is no culture of the human spirit so lofty that it may not be combined with lowly and reverent faith in Jesus Christ. But this can be realized only when culture is made second, not first, in importance, and when self with all its powers and gifts and attainments is offered in humble consecration to Christ. "He that loveth his life shall lose it, but he that loseth his life for My sake shall keep it unto life eternal." Christ has the supreme claim upon us, and not we ourselves. The perfection at which we should aim is that which he has planned for us, and has made possible; and our hope of attaining it rests on the assurance that He is able to keep us from falling, and to present us faultless before the presence of the Father's glory with exceeding joy.

"I say the acknowledgment of God in Christ,

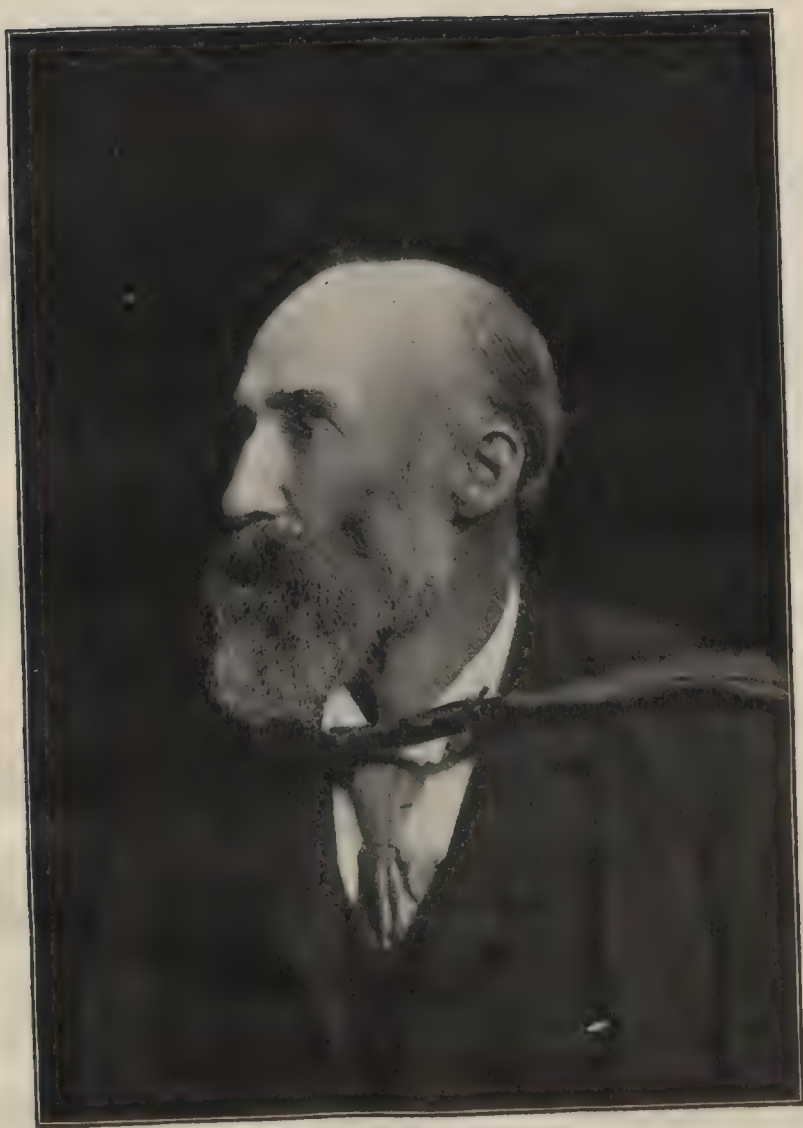
Accepted by the reason, solves for thee

All questions in the earth and out of it,

And has so far advanced thee to be wise."

D. M. G.

The Second Number of THE JOURNAL will contain a full account of the Medical Jubilee and the Installation proceedings with many fine illustrations.



DR. WATSON.

Queen's University Journal

Published by the Alma Mater Society of Queen's University in Twelve Fortnightly Numbers during the Academic Year.

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Editorials.

THE life of a University Journal staff resembles that of a Government in some of the South American Republics both as regards the tenure of office and the feelings of diffidence or even apprehension with which each assumes its position. Every October an almost new body of students is called upon to perform the difficult task of producing a journal which shall be in every respect worthy of the institution under whose name it is sent forth. To catch the higher spirit of our students, whether it be shown in class or on the campus; to adequately represent to ourselves and to others the best life and thought of Queen's would not be an easy task for a staff far more experienced than we are. But while we feel that acting alone the task is impossible, we feel still more strongly that with the aid and encouragement of Professors, Alumni and students, we shall be enabled to execute a portrait of Queen's and her institutions, in which every

student will be able to recognize himself more or less distinctly.

Without a great deal of assistance from our friends, this JOURNAL can not hope to maintain the high degree of excellence it has reached in the hands of previous staffs. Our Professors, we gladly confess, have never been tardy in lending a helping hand and their many courtesies have been highly esteemed.

We are always delighted to hear from our graduates and the graduates on their part should not allow their interest in Queen's to lose any of the fervour which characterized it in their undergraduate days. To all of our Alumni we desire to say that our columns are always at their service. We trust that many will be kind enough to take advantage of this generous offer.

And now we come to the students who after all are the mainstay of the JOURNAL. Without your hearty support and co-operation the JOURNAL has no *raison d'être*. Being essentially a students' publication, the students must feel that it is their duty to do what they can for its welfare. Contributions, philosophical or scientific, grave or humorous, will be gratefully received. Perhaps some one who has imbibed the spirit of the immortal Kelly, of classical fame, could furnish us with interesting translations of works otherwise inaccessible to the inquiring student. To all who intend or may wish to contribute, we solemnly promise that the imp who dwells in the Editor's waste-paper basket will not be allowed to become too voracious and grasping.

And now while we are in the begging mood, we must remind the students and others that while the JOURNAL receives assistance in various

ways, not the least important or necessary is a lengthy paid-up subscription-list. And while perhaps not everyone will feel disposed to fill our literary treasury with the coin of fancy, all can assist us nobly with the good old coin of the realm. We hope that every student will feel it his duty (the girls do not need to be told theirs) to hand his name as soon as possible to our Business Committee and thus earn our eternal gratitude.

IN extending a hearty welcome to all who have recently become our fellow-students, we desire to assure you that we do so in no conventional manner. We welcome you to the best that Queen's has to offer you, to inspiring intercourse with Professors and pleasant fellowship with students, to the good to be obtained in class and on campus and from our societies. No doubt by this time you have listened to a great deal of advice from your seniors concerning your college life. For our part we shall not assume the responsible position of adviser except when we shall be asked so to do. But we ask all students to find out what men are most thought of by their fellows, men whose opinions are always treated with respect, and having done so, we ask you to model your college career after theirs. You will find, we believe, that our best students, those who have excelled in their studies, in debate, and in the work that falls on every willing student, have not neglected their share in the college games nor have they been lacking in moral excellence.

Now although we have promised not to overload you with advice, perhaps you will pardon a few words about the associations you are to form

at college. There is some truth in the saying that "A man is known by the company he keeps," and unless a person be of an exceptionally strong mind, he is likely to grow like his companions. We would therefore urge you to associate with those whose moral character is above reproach, who are generous and unselfish in their friendships and who are likely to be an inspiration to you in your moral development. Develop the very best that is within you, and you will be an honour to Queen's and Queen's will be proud of you.

IT was with the deepest regret that we heard that the Rev. John MacNaughton, M.A., for fourteen years our esteemed Professor of Greek, had accepted a similar position in McGill University. During his stay at Queen's, Prof. MacNaughton impressed himself on his colleagues and his students as a man of deep culture and strong personality. Not only in his special department, but also in the kindred regions of Philosophy and English Literature, his spirit of enthusiasm reanimated the past and infected listeners with something of his own zeal.

The Alumni Conference, that gathering of Queen's Graduates and Friends which has come to be regarded so highly by every earnest student of Queen's, will, we are sure, profoundly regret his departure. All the discussions in which he took part were illumined by his clear thought, while his entire freedom from cant, together with a spirit of thorough reverence, gained for him the hearty sympathy of his hearers.

Not least do the students appreciate the loss which Queen's has suffered.

All the students who have had the privilege of being guided by so inspiring a teacher have but one story to tell of his contagious enthusiasm, his high ideals of conduct, and his ever-ready sympathy with the student-body.

To the McGill authorities we can but offer our congratulations, feeling sure that Prof. MacNaughton will soon occupy a very high place in the regard and affection both of his new colleagues and his new students.

WE are glad to see the Freshmen taking such an interest in field-athletics. There is no reason why Queen's should not take her place among our Canadian Universities in track athletics as well as in football, hockey, and debates. And it is to be hoped that, under the new arrangement by which the points scored by post-mortems and post-grads. are to be counted with the points scored by the Freshmen instead of those scored by the Seniors, this year will mark a new era in track athletics at Queen's. For not only does it encourage the Freshmen to take part with some chance of winning the championship, but it also stimulates the other years, and especially the Senior year, to renewed efforts, and thus brings out some new men. Unfortunately, however, the sports have to be brought on so soon after the re-opening of College that there is no time for intending competitors to train after returning to Queen's in the fall, thus making it necessary for any who intend to compete either to enter unprepared, or else to train during the summer, which is for some very inconvenient, and for others impossible. There are, however, a few whose summer's work has been such as to put them into condi-

tion to take part in the sports with some hope of gaining at least one point, even if they have not trained for any special event. The only drawback is that they have no place where they may retire, "far from the madding crowd," and just find out what they can do in the way of jumping or running. If we had some field or campus where there was every convenience for those who wish to devote even the few days before field-day to judicious training, the entries might be more numerous and many a good man might be found. However, in the happy by-and-by, when our gymnasium is at last a reality, and our University Athletic Grounds have been fitted out, field sports may, and no doubt will, become very popular at Queen's. Meanwhile we wish to congratulate the Freshman year on their good turn out, and the College on the revival of interest in field day.

THERE is a very interesting article in our columns contributed by the Rev. Dr. Campbell of Montreal, Clerk of the Commission of the General Assembly to which was referred the question of the relation between Queen's and the Presbyterian Church. The treatment of the question seems to us to be liberal and comprehensive. Queen's could expect help from one or more of three sources, her friends and graduates, the Presbyterian Church of Canada, or the Ontario government. From her friends and graduates Queen's may expect help as long as she preserves unimpaired that enthusiasm which inspired her founders and continues to inspire all who come into contact with her. But a University, whose expenses are necessarily great, needs a larger constituency to appeal

to than even her large circle of devoted friends. The only choice, for Queen's at any rate, seems to be between remaining Presbyterian or becoming a provincial university. From the Presbyterian Church Queen's has received aid from time to time, not sufficient, however, for her needs. To quote from the *Toronto News* for Sept. 30th, "Active friendship for Queen's has been confined to perhaps a third of the membership of Ontario and Quebec. That constituency, reinforced as it was by the people of Kingston and graduates of all religious denominations, reached the limit of its powers of support, and Principal Grant, after long-continued efforts, despaired of inducing the Church to interest itself as a body in the University. That was why he determined to nationalize it, and by stripping it of the last vestige of Church connection, to place it in a position to demand State aid." From State aid, however, Queen's is at present debarred, since the government has announced it as its policy to maintain but one Provincial University. Unjust as such a policy may appear to the friends of Queen's, the decision of the Church—for it is hardly hasty to regard the action of the Commission as likely to be approved—places her beyond the immediate necessity, at least, of demanding State aid.

But even if the government were willing to aid Queen's, would State control be to her best interests? There would be danger in such a policy—to quote from the *Toronto Globe* on the occasion of the opening of the new Medical Building at Toronto—of "the appointment of men of less than excellent quality, and their retention after their incapacity, or indolence, or intellectual staleness has been made mani-

fest." It is a well-known fact that it is her struggle with adversity and the consequent spirit of self-sacrificing loyalty developed in her professors and students that have made Queen's. Money aid from the government would be paid by the people indirectly, and moreover would be paid by many who have little interest in Queen's. Money aid from the Presbyterian Church and from the friends of Queen's would be paid directly for that purpose and would be paid by those who feel under an obligation to Queen's and who therefore would give more freely.

Another danger in the path of a State aided University is that referred to by Dr. Campbell in his article where he says, "Some old friends of Queen's regarded with misgivings the policy involved in the proposed constitutional changes, as not nationalizing but provincializing the College." As a Provincial University Queen's could hardly draw students from the Maritime Provinces or from the Far West. Her constituency would doubtless be limited to the eastern portion of Ontario. It might indeed be argued that as a sectarian University her students would be limited to the Presbyterian Church. At present, however, Queen's draws students from all denominations. That she will continue to do so after she has been drawn into closer union with the Church is our firm conviction. The Commission in its report says, "The Commission recognizes the desirability of continuing the connection between Queen's University and the Presbyterian Church in Canada, and of preserving the broad, liberal spirit of the institution unimpaired." With the Presbyterian Church as her governing body, Queen's will continue to enjoy the freedom she

now enjoys; as long, at least, as we have for Principals, men who have by their independence of spirit and their faculty for leadership, earned for themselves and their University so high a place in the estimation of the Church and of the Dominion.

We, at least those of us who are Presbyterians, are proud to be connected with the Church. We feel that the financial problem of Queen's has been at least temporarily solved when the Church has offered to take hold of it. And we still feel that while the Church is willing, and no doubt proud, to aid Queen's, she will nevertheless have the sense not to dictate to a University which stands for liberty of thought.

EDITORIAL NOTES.

The formal inauguration of Rev. D. M. Gordon, D.D., as Principal of Queen's, takes place on Oct. 15th, 1903. The importance of the event, which will be celebrated in the midst of noted men from many lands, fully justifies the JOURNAL in its intention to make the occasion a memorable one to its readers. Our second number will deal chiefly with the Installation Proceedings and will be illustrated by cuts of the principal speakers. We feel sure that a large number outside of the student-body will desire to secure a copy of this issue as an interesting souvenir of the University at a time when its new leader is formally putting on the robes of office.

We welcome back to Queen's our esteemed Vice-Principal, Dr. Watson, after an absence of over one year. Dr. Watson spent his vacation in Scotland, England and Germany, and we can assure him that every student is pleased

to learn that he has quite recovered his health, and will be able once more to lead the inquiring student through the weary mazes of Philosophy.

"Steps are being taken by the year '04 to honour the memory of the late Miss Flora Grant by founding a scholarship of the value of twenty-five dollars. The details are not yet fully determined, but it is understood the scholarship will be awarded on the result of a sessional examination in Arts. The proposed Memorial reflects great credit upon the year '04, and their graceful and loyal action will be warmly approved by all." QUEEN'S UNIVERSITY JOURNAL, April 3, 1903.

We are glad to have this occasion of extending a hearty welcome, not only from the JOURNAL, but from the whole student body, to the Principal's family.

We frequently find waste paper lying around the College grounds. Would it not be better to put any waste paper into one's pocket or slip it between the leaves of one's note book, and on going to one's room to throw it into the waste paper basket there? Of course the authorities might supply the halls with waste paper baskets, where there are none already. But even their absence cannot excuse the vandalism of those who have so little notion of tidiness as to scatter paper around the grounds or in the buildings.

It is unfortunate that the Varsity and McGill field-day is to be held on the 16th this year. That practically shuts Queen's out from participation.

THE NEW PROFESSOR OF GREEK.

TO the chair of Greek, left vacant by the departure of Prof. MacNaughton, the trustees have appointed T. Callander, M.A., of Aberdeen. We might here remark that Prof. MacNaughton was also educated at Aberdeen. After graduating at Aberdeen in 1898 with first-class honours in classics, Mr. Callander obtained the degree of B.A. at Oxford in 1902, and has since been studying classical archæology under Prof. W. M. Ramsay of Aberdeen, formerly of Oxford. He spent four months this summer in Germany studying archæology and preparing for two short excursions in Asia Minor in the summers of 1904 and 1905. To enable him to prosecute these researches the Carnegie trustees have made him the highest allowance in their gift, an amount granted to only one or two others.

It is fortunate that Queen's is able to secure a man of the type of Mr. Callander, now that archæology is becoming so important in the eyes of scholars. It may be interesting just here to note that Prof. Sterrett of Cornell, who is to lead an exploration party in Asia Minor next spring, is to be coached by Prof. Ramsay, Mr. Callander's teacher. Queen's may be congratulated on securing the services of a man who is at once a fine scholar and a man of wide interests.

While the place left vacant by Prof. MacNaughton, not only on the staff, but also in the hearts of all who ever studied Greek under him, will be hard to fill, we have good reason to hope that Mr. Callander will fill it successfully.

(For this account of Mr. Callander we are indebted to a great measure to Dr. Watson. Ed.)

IN MEMORIAM.

We were sorry to hear of the death, during the summer, of D. W. Bothwell, '06. Bothwell was a Perth boy, and was very popular at home and among his College friends. He was run down by a train at Lancaster, Glengarry, where Brownlee, '06, and he were spending the summer. Our heartfelt sympathy goes out to the bereaved family and especially to his brother, who is with us this year. We shall miss him at Queen's where during his short stay he made many friends and won the respect of all by his manly character.

Wesley Walker, '98, who studied for the ministry at Victoria University, and, although unable to write on his examinations, was given his B.D. on account of his good work during the session, died this summer in Kingston, of typhoid fever. Many of the boys who knew him are still around our halls. Their sympathy, and the sympathy of the student-body, are extended to the bereaved friends.

Another of our Queen's boys, Will Hunter, '00, died this summer. After graduating as M.A. he took two years in Medicine, but was obliged to go to Montana and California for his health, before finishing his course. (On account of his former high standing the authorities granted him his degree in medicine. He returned last spring, little benefited by the change, and died on Sept. 26th. His many friends in Arts and Medicine unite in regarding him as a brilliant student and a genuine man. We extend our heartiest sympathies to all his friends, and especially to the bereaved family.

THE FUTURE OF QUEEN'S.

THE Queen's University question assumed a new aspect, and certainly an unexpected one, when the General Assembly in June last interposed to arrest the progress of legislation aiming at securing changes in the constitution of the College. The situation of the Church was that of a swain who had secretly admired a maiden, but had never got to the point of making a declaration of his feelings, nor indeed was aware how much he loved her, until he learned that the banns were proclaimed, and that she was about to pass into the arms of the other fellow. It was then with him, "Now or never." The first man in the Assembly to voice appreciation of Queen's was Dr. Lyle of Hamilton, who in his own forceful way declared the University to be the Church's most valuable asset. It apparently needed only some one to start the opposition to the alienation of the College from the Church, for soon there was a chorus of voices, deprecating any further movement in that direction. The rest is known. The Assembly did not pause to think that its apparent change of front might look ridiculous. The interests involved, to a sense of which the Church seemed suddenly to awake, were too serious to be sacrificed to even a desire for consistency. Besides, when matters came to be looked into, it was found that there had been on both hands a misunderstanding of the real situation. The General Assembly had believed that the College authorities had come to the conclusion that even the slender tie by which the institution was bound to the Church was inimical to its interests and that they wished it broken, and so acquiesced in what

seemed the policy of the Board of Trustees; while it was really because the Trustees were of the opinion that the Church was indifferent to the interests of the University, if indeed its relation to the Church was not deemed in certain quarters irksome, that they had taken the steps they did with a view to appealing to the constituency of the graduates of the College, on whose sympathies they knew they could rely, even if the Government of the Province continued to ignore its just claims to consideration and support. The course of the discussion in the Assembly cleared away the misunderstandings, and as a consequence the Commission was appointed which met at Kingston on September fifteenth and sixteenth. The Church, it is seen, has lost no time in endeavouring to meet the responsibility which it assumed in asking the Trustees to stay Parliamentary proceedings looking to changes in the Constitution of the University—the wishes of the General Assembly in the matter, of course, having been yielded to by the Board. Three months given to deliberation, the Commission has backed up the conclusions of the General Assembly, which were come to hastily. The views of the Commission, as formulated in the resolutions carried, leave little to be desired in hearty appreciation of the past record of the University, in friendliness towards it as at present constituted or in readiness to amend that constitution, if it be deemed advisable, in the best interests of the institution. There is, perhaps, indefiniteness about the financial proposals; but in a democratic church, the utmost that representatives can undertake, in the name of the church, is to strongly recommend any measures, and put forth efforts to car-

ry them into effect. The Commission was a fairly representative one, and the chances are that the Presbyteries to which the matter has been referred will confirm the action of both the Assembly and the Commission.

And what is the outlook from the College point of view? It was a curious coincidence that about the time



REV. R. CAMPBELL, D.D.,
CLERK OF THE COMMISSION.

when the General Assembly at Vancouver was committing itself to a reversal of the policy regarding Queen's, in which it had at least acquiesced for three successive years, the Ontario Government was making a pronouncement of its policy on the question of university education. There is no reason to believe that either knew of the action of the other, until after it was taken. A good deal has been said as to an understanding between the late Principal Grant and the Premier of Ontario, as to the possibility of the

University's obtaining a subsidy from the Province, on condition of its ceasing to be in any sense a denominational institution. No one now believes that a definite promise of aid to the College from the Provincial Treasury was given, but it is believed that the Board of Trustees under the leading of Principal Grant, cherished the reasonable hope that if the sectarian feature of the College charter were swept out of the way, so good a case would be easily made out for public assistance, that that it could not be justly withheld, and it was on that understanding that steps were taken by the University authorities, looking to constitutional changes. Had this policy been announced sooner, it is not at all likely that the College authorities would have travelled so far as they did in proposing changes in the charter. It may be further asserted with confidence that the Ontario Government did not discountenance the movement, or positively refuse assistance to the College during Principal Grant's lifetime. It was when brought face to face with the fact, that the Board of Trustees were seeking legislation to "nationalize" the College, apparently in the expectation of securing Government assistance, that in reply to a deputation of Toronto educationalists the policy of the Government was declared. Had the Assembly not intervened when it did, and had the changes in the constitution been effected, there are a good many people who would have something to say about this policy. There was certainly no finality in it, for it is true that nothing is finally settled until it is justly settled, and the friends of Queen's could have continued to appeal to fairminded men throughout

the Province for justice to an institution which was doing well so large a share of the higher educational work of the Province, once the cry of sectarianism could no longer be urged, with a good prospect of final success. For the present, however, no additional favours to Queen's are to be looked for from the Ontario Government. Failing Provincial aid, what other sources of help would have been opened up had the slight connection between the College and the Presbyterian Church been broken and the proposed changes in the charter obtained? Would it affect the likelihood of municipalities, voting aid to Queen's? The result of the canvass in Frontenac does not afford much encouragement to expect help from this source, in any case. It might be assumed that the friends of the University, belonging to other denominations, especially non-Presbyterian graduates, would feel a heavier responsibility for doing their utmost to uphold Queen's, if its basis were widened. But even this assumption is problematical. Hitherto, the fact that the institution had a church connection did not militate against their enthusiastic attachment and support; and not a few outside the Presbyterian Church have made haste to declare that they prefer its remaining under its old auspices rather than it should cease to have any religious responsibility. Estimated from the financial standpoint, the question is, will continuance in connection with the Presbyterian Church make up for any loss of larger support that might be expected of non-Presbyterian graduates and friends of Queen's, provided the proposed changes in the charter went into effect? Any one present at the Assembly at Vancouver or at the Commis-

sion at Kingston, witnessing the enthusiasm for the University displayed by so many prominent ministers and elders of the Church, who had never before declared themselves regarding it, will be able easily to answer the question. True, the Church, since 1875, as a whole, while nominally constituting the corporation of the College, has not done much for Queen's; but circumstances at the time of union and existing up to a comparatively recent period, did not admit of the Assembly's assuming responsibility for the institution. The situation now seems to be completely altered. The men composing the Commission of the Assembly were good judges of what is within the competency of the church, and when they gave it as their deliberate conviction that the Presbyterian Church, aided by other friends of Queen's, may be reasonably counted on to contribute \$20,000 a year to the Arts Faculty of the University, the College authorities need not despair of seeing that undertaking made good. It has a strong constituency to appeal to. It should not be forgotten that the Church has already raised, all told, about \$500,000 for the endowment of the University. The contributions formerly received were mainly drawn from the old Church of Scotland section of the Church in Ontario and Quebec. With the enlarged constituency that now gives promise of coming to the help of Queen's, there ought not to be any serious doubt of the ability or willingness of the Church to raise an additional endowment of \$500,000.

There are other important considerations affected by the present interesting situation in which the University finds itself. Some old friends of

Queen's regarded with misgivings, for instance, the policy involved in the proposed constitutional changes, as not nationalizing but provincializing the College. At present, its constituency is continuous with the Dominion, and not a few of its students have always been drawn from the Maritime Provinces. Had the University become part and parcel of the Ontario system of education, and the Church ceased to have its attention drawn to its work every year, in the General Assembly, one of the potent influences in its favour would have been withdrawn. With a renewed and enlarged Church allegiance to Queen's, it will be likelier to attain a truly national character.

R. C.



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Ladies' Department.

Welcome, welcome noughty-seven
Maidens of the order new,
Girls of Queen's, and laddies even,
Extend a hand to each of you.

Separation and re-union, farewells and welcomes are the order of the world, but as the brightness of the sunshine is enhanced by the shadow, so our re-unions are the more joyful, and our notes of welcome the more cheery because of the good-byes and the partings.

Last April, Convocation Hall rang with the cheers and songs of the students in honour of degrees, medals and prizes, bestowed upon their fellows. Their voices became subdued and hearts saddened as the good-byes were said and best wishes expressed, for parting from Queen's ever causes a pang to the children whom she sends abroad to the uttermost parts of the earth, some alas! never again to return to the embrace of the beloved Alma Mater. But the old must ever give place to the new, and the class of '03 having held sway for seven blissful months reluctantly resigns the reins of government to the hands of '04, who looks forward hopefully to October when she will be legally installed as monarch of all she surveys. The year '05 will constitute the class of respected Juniors, while '06 having gracefully accepted the patronage of '05 for the last year and having acquitted herself with credit at April examinations will be raised to the dignity of the Sophomore and will have the opportunity, at the Freshettes' reception, of doing as she has been done by. It is indeed hard to say farewell, but for those whose good fortune it is to return to College, in whatsoever

capacity, even that of P.M., farewell is only the shadow which, for a short time, veils the sunshine of greeting.

It is the thirtieth of September, and in the ladies' dressing-room the hum of happy voices, exchanging words of welcome, almost deadens the timid tones of others, trying in vain to obtain a hearing. "Will you please tell us where we may find the Registrar's Office? Will someone kindly show us the way to the Junior Philosophy room? Where are the Biology lectures held? etc., etc." These are the voices of '07 struggling, amidst the clamour, for recognition. The newcomers, however, are not left long unnoticed, for the proverbial hospitality of the Queen's girl asserts itself, and '07 is taken by the hand, welcomed, and piloted through the buildings to the rooms desired. Our "Freshettes," for such we must call them, not in derision but for affection's sake, feel at once that they are among friends; the timid become courageous, the silent become talkative, the haughty and unbending grow humble and yielding, and very soon each new girl is able to properly adjust herself as a unit in the harmonious whole of the University, for unity and equality are in the very atmosphere of Queen's.

And now a word of suggestion from the experienced to the girls of '07. If you have hitherto been shy and retiring, assert your individuality from the beginning, make yourself a necessary factor in the community of which you are now a member, but never try to take the part of anyone else. Like Browning's Bishop, "Best be yourself, imperial, plain and true," if you would get the most of your College course. Don't study all the time, even if there be a medal offered in your de-

partment, for the typical Queen's girl is not a blue-stockings. Don't plan to live your life after you have learned it, but live as you learn and enjoy the good things that come your way. Let your recreation not become labour, but rather let it stimulate study.

If you are detained from lectures through misfortune of any kind, don't worry for you will probably find a dozen note-books at your disposal and some kind friend may even copy your notes for you.

Join the Levana at once if you would feel the force of the "*esprit de corps*" in the army of Queen's girls; also attend the Y. W. every Friday afternoon, for all the best girls go to Y. W. As a rule attend the same church each Sunday although it is pleasant to visit others occasionally. Skate in the winter-time all you can, but don't slope lectures for the rink—unless you have a headache.

In a word, be temperate in all things and neglect not any side of the triangle which represents the unity of your being, and though you may not always gain the end sought, do not be discouraged but remember "'tis not what man does that exalts him but what man would do."

The girls of '07 are welcome, one and all. Henceforth you are our sisters, since we are children of a common "Alma Mater." If you need counsel, sympathy or encouragement you will ever find a willing ear to hear, and a proffered hand to help. Your elder sisters not only greet you cordially but wish you success in your study, and joy in your associations with us as Queen's students.

A WORD OF CONSOLATION TO THE P.M.'S.

Rejoice ye Post Mortems and be glad for great labour has been found

for you. Now it seemeth that the Seniors have risen up in a mighty host and do all things which ye were wont to do—and your former glory has departed from you. Faint not for joy cometh in the Springtime when your old-time vigour may shine forth and expend itself in good works toward your fellow-men. One thing ye can do and do well, dead though ye are. For what manner of thing can be of greater use at this time to the people, which sit at the feet of the scribes and pharisees in the ancient seat of learning, when their chests do overflow with purple and fine linen and tomes of ancient lore than this—the dead-weight.

LEVANA NOTES.

The meetings of our Levana Society are always interesting and enjoyable to the girls, one and all. On Wednesday afternoon, October the twenty-first, at the first meeting of the Society for this session, the girls are anticipating an especially delightful social hour, for we hope to have our Honourary President, Mrs. Gordon, with us to extend to her the most cordial welcome of the Society.

The girls who have been accustomed to meet thus have been eagerly looking forward to this first Levana meeting ever since the opening of College, and those girls who, this year, for the first time, are enrolled as worshipers at the shrine of the Goddess "Levana" will, we are sure, after October the twenty-first, be among her most ardent admirers and eager supporters. As soon as the threshold of the Levana room is crossed every particle of that feeling of strangeness from which the "Freshettes" so frequently suffer will disappear and involuntarily the new girls will mingle with the more experienced ones and

soon feel that they too have an important part to play in furthering the welfare of the Society.

THE RESIDENCE.

Stanley in his search for the source of the Nile never encountered more trials and tribulations than some of our College girls this year in search of boarding-houses. There seems to have been a decided dearth of places for the accommodation of students and on this account those who secured rooms in The Residence have great reason to congratulate themselves.

Queen's since its pioneer days has had to struggle and endure the censure of the outside world, to attain to its present preeminence. Likewise, the "Ladies' Residence" in connection with our College has had its difficulties to overcome, but now, though still a comparatively new venture, everything augurs well for its success.

Not only are the young ladies well looked after physically but the social side of their nature is allowed free scope to develop itself. The Ladies of the Committee are to be sincerely congratulated on the splendid results they have attained, for certainly they have expended much thought and energy, both in establishing the Residence and in endeavouring to realize the ideal which we all conceive, when we hear the words, "College Residence."

Y. W. C. A.

The opening meeting of the Y. W., which was held on Friday afternoon, October the second, certainly gave great promise of a prosperous and successful year for the society. In an address given by the Vice-President, Miss Black, who in the absence of the President took charge of the meeting, the new girls were most cordially welcomed and not one could go away feel-

ing that her presence each Friday afternoon was not both especially desired and necessary. It was very strongly impressed upon the girls that all sides of their nature should be equally developed, "for what would it profit them if, at the end of their College course they should be giants intellectually and dwarfs spiritually." So impressive was the address that we feel sure that this year will be one of the brightest in the history of our Y. W.

Arts.

AT this time of year, the opening of a session, we are forcibly reminded of the flight of time. The class '03 is no more. It has gone out into the world with the fine equipment of a University education to aid it in battling with the stern realities of life; the other years have each advanced a step nearer that same goal, or rather that new starting-point; and a new year has come into existence which is called '07.

The number of students entering the University is steadily increasing. The men of our country are beginning to realize more and more the value of a University education and they do not regard it, as the man from Chicago does, "An adornment rather than a necessity." Some have advanced the opinion that it is of no practical use to a business man, and they point out successful business men who have never seen the inside of College halls. We know there are such men, and all honour to them, but we cannot help but think that they, with their great natural ability, would have been many times more successful if they had received a University education. And if they were sounded on the subject you

would doubtless hear them express much regret that such had been denied them. A University education should be of great value to a man entering upon a business life, in that it develops the mind and enables him to take broader and clearer views of things and thus he is able to reach sooner and more surely that goal, the end of every man's ambition, *Success*.

It is expected that the writer of this column should offer some words of welcome and give some suggestions to the students just entering the University—the Freshmen—and we see them everywhere, standing along the halls, looking with envious eyes at the easy nonchalance of the Sophs. and Juniors, and the dignified airs of the Seniors, and wondering how long it will be before Patience, Freshman; if you persevere you may yet become a Senior, and when you do, you will probably wish you had the chance of being a Freshman again. The JOURNAL extends to you a hearty welcome, and advises you to make good use of the excellent hand-book provided by the officials of the College Y.M.C.A., which will be found quite sufficient for all your present wants. You will be tendered a better and more delightful welcome at the Freshman's Reception at an early date.

The election of officers for the Arts Society takes place on Saturday, October 24th. For the information of those just entering Arts, and for those who forget easily, we would make a few statements regarding this Society. Its membership consists only of Arts students, and only those who have paid the Society's fee of \$1 during every year of their course can receive any office in it. The money thus received goes towards the maintenance of the

Reading Room and to provide for other necessary expenses in connection with the Arts Faculty. This Society also controls the *Concursus Iniquitatis et Virtutis*, which august body looks after those who are prone to forget themselves and depart from the paths of propriety.

Medicine.

IN this the opening number of the JOURNAL we desire to extend to the Freshmen of Medicine a cordial greeting. The indications point to a very large class this year. Not only from all parts of Canada and the domains of Uncle Sam, but also from the sunny Isles of Jamaica and Barbadoes come youths desiring to be inspired in the doctrines of Aesculapius at this celebrated seat of learning. We extend to you one and all the right hand of good-will and fellowship. We trust that you will take a warm interest in all things pertaining to the welfare of the College and University as a whole, and that any office of trust imposed upon you will be borne with all honour and dignity.

Dr. Mylks has at last found his lost rib.

The Hon. Dr. Sullivan after representing Queen's at the opening of the new Medical Building of Toronto University has again resumed his lectures in Surgery.

Drs. Reid, Workman and Pannell are renewing acquaintances among those of the opposite sex before dispersing for new fields.

Dr. Archie Williamson is looking O.K. Married life seems to agree with the doctor.

Dr. Fahey, a '01 graduate, who has been house surgeon in one of the hos-

pitals at Rochester, N.Y., intends to practice in Duluth.

Dr. Fred Bell is in New York city acting as house surgeon.

We are glad to see that Dr. Knight is at last installed in his new rooms in the old Arts building, but regret to say that the doctor's close connection with Divinity Hall may have an injurious effect on the youthful disciples of Aesculapius. "Doctor, they are a bad bunch."

Dr. W. T. Connell holds sway over the first floor of the Medical Building. His microscope propositions are causing a little commotion among the men of the Senior and Junior Years.

It is reported, that the other day a freshman emptied the contents of his Duodenum into his Oesophagus.

Mr. "Bees" Williams, B.A., after a hard six months' "term" at Brockville has again resumed his Medical studies at Queen's and may be seen daily, on the lower campus, attired in his fairy costume, chasing his lost skin.

SOCIETY COLUMN.

The annual "At Home" to be given by the Freshmen to their Seniors will likely take place in the latter part of the month.

Dr. G. F. Dalton, late house surgeon of the Kingston General Hospital, has gone to England to pursue Medical studies.

Drs. Laidlaw, Murphy and Leonard are always at home to their friends at the General.

The following have secured the degrees of M.D.C.M.:

J. K. Dawson.

C. K. Dowson.

D. W. Gray.

J. L. Kane.

J. H. McCarthy.

Science.

ALTHOUGH it seems but a short time since we deserted Science Hall for various fields of work during the summer, still we find on returning that more changes have been made, and we begin to realize that "Onward to Perfection" is the motto of the Science faculty. An old student who has dropped in to complete his course after an absence of two or three years scarcely knows what to do with himself amid the complexity of class rooms and laboratories. One finds himself standing reminiscent, gazing into old Convocation Hall, thinking of the days when that room was full of drawing tables, and he listens for the familiar voice explaining the mysteries of epicycloid curves.

The new Mineralogy, Physics and Geology building, or Ontario Hall, as it is called, is ready for classes. The furniture and equipment are first-class in every respect, and as one of the boys expressed it, we have Montreal and Toronto beaten a mile in everything.

The study room prepared by Prof. Nicol for his students is a pleasing feature of the Mineralogical Department. Prof. Gill also has one arranged in the Engineering Building, and we assure the Professors that they will be used to good advantage.

We extend a hearty greeting to the class of '07, and welcome you to the haunts which soon you will know as well as ourselves. In your choice of a course from the numerous ones mapped out in the calendar, there is hardly room for a mistake, as there is a wide field in Canada for each and every Science graduate.

A good many of the rules and regula-

tions of Science Hall are posted in the halls and laboratories, but there are a few unwritten ones, which you as a freshman can only learn by contact with those who have trod the paths before you. Space forbids us enumerating them all here, but the one that stands out before all others is, "Be respectful to the Professors and to your seniors"; follow this and your yoke will be easy; nothing but hard work will make the burden of study light.

The Engineering Society of which you are a member needs your help throughout the year. Cast your vote at the elections, attend the meetings regularly, and then you will be a real Science student and a live part of the great branch.

Let the students now entering the University remember that the Professors are always ready and willing to help those who want to get along, and the only way to get along is to work systematically all through the term. Those who do this will make successful students; successful students will make successful graduates, and successful graduates will make a successful University.

The following are the demonstrators for the session 1903-04: M. B. Baker, B.A., B.Sc., Geology; F. H. MacDougall, M.A., Chemistry; L. L. Bolton, M.A., Mineralogy; S. L. E. Rose, B.Sc., Electrical and Mechanical Engineering. It is gratifying to us all that the faculty have not gone to rival institutions for their assistants this year, and we feel confident that there will be no regret at having honoured these graduates.

R. B. McKay, R. H. Anson-Cartwright and T. F. Sutherland have returned from Michipicoten. It is whispered on Wall Street that the

chief cause of the Lake Superior Co's failure was the reckless expenditure of the company's money at the Helen Iron mine by the above named engineers.

A. L. Cumming had charge of a large supply company, operating at the bottom of the St. Lawrence River.

J. V. Dillabough looked after the Canadian Copper Co's interests at the Soo this summer. As a side line he settled coal strikes.

Spike, the woman hater, has at last fallen to the wiles and snares of an authoress, who has been summering at Midland.

We are pleased to hear that Fin.—has quite recovered from his recent illness, and when last heard from had shipped as cook on the whaler "Blake."

W. N. Gordanier, '03, who has been summering at Dead Man's Bay, expects to leave shortly for Pittsburg.

We offer our congratulations to Pense, Mackie F. H., and Knight, on obtaining their degrees at the Fall exams.

Tom Fee, '06, reports a fine summer at the Baltic and Atlantic mines near Houghton, Mich.

It is reported that Stoney Jackson, '03 erstwhile engineer for Lindsay, has joined that town's ball team, his favourite delivery being his well-known "high ball."

"Burt" Mackie was in charge of the male section of Capt. Bogart's party

John Sears has changed from Mining to Civil. He says he prefers a white man's job.

During the "Soo" troubles there was a rumour that the "Kid" was in the toils for rock throwing. This proved erroneous for the "Kid" made on the B. of Q. extension this summer.

tracks for Kingston as soon as the soldiers arrived.

L. E. Drummond is with us again after an extended trip through the Penn. coal fields this summer.

We are inclined to doubt the report that "R. J." Wilgar, '03, is a veritable skeleton, but as a remedy would suggest the use of "Grape Nuts" instead of "Force."

John Reid, '02, late of the Hamilton Iron & Steel Co., is in town for the Installation ceremonies.

Dick Squire was out surveying with one of our grads.

S. L. E. Rose, '03, spent the summer in the Prairie Province, where he took to the long grass after flim-flamming the Western farmer.

Fraser Reid says his boat was a hot favourite with the bridal couples this summer, but that the rice throwing game gets the baggage all balled up.

THE SURVEYING TRIP.

According to the announcement in the Calendar the Field Work of the class on Surveying commenced on Sept. 16th. The class was taken to Bannockburn, a small town along the line of the Central Ontario Railway, where a field admirably suited to illustrate some of the finer points of Surveying is located. It seemed to most of us that not the least of the most important lessons to be learned in making a Railway Survey—as illustrated by the field chosen—was the adjustment of the line of collimation and proper operation of the axe.

However, we succeeded in cutting our way through about a mile and a half of very dense woods, and in making a Preliminary and Location Survey of that distance for a line which the B. of Q. RR. are running to their timber limits farther north.

Athletics.

Our camp was pitched on the bank of the Moira River and at a very inconvenient distance from any friendly poultry yards or orchards. In this respect we are compelled to envy those who attended the class in Field Work last year, but it was not our fault that our location was not more to our liking. Although we were without the services of a cook for the first few days, we had a most jolly time. Captain Bogart was quite untiring in his efforts to make things as pleasant as possible for us, and we are extremely grateful to him for the success which attended his management.

Perhaps the best fed fellow in the bunch was our jolly minstrel, snake charmer and hoo-doo of No. 2 tent. The inspiring strains from his guitar seldom failed to produce from each of the tents in succession, a pot of marmalade, apples or—bath bricks.

And our impossible jester did "fairly" well, though his puns speedily lost weight when Capt. Bogart informed us that they were all second-hand.

Considering everything, not forgetting the burning of one of the tents or the strike that wasn't, it was conceded by all that our class in Field Work was a very pleasant success.

NOTES.

We had a very "dry" time—it only rained once.

Hugo Craig's party called on us a couple of times.

"Kissie" discovered some one making goo-goo eyes, in town.

We were honoured for a few days by the presence of Mrs. (Capt.) Bogart and the Misses Moore. They bravely helped us out in our days of darkness when we had no cook, and the boys were very sorry that they were not able to stay until the class ended.

THE death occurred on September 26th, of Mr. Samuel Squire, Secretary-Treasurer of the Rugby Football Club. His illness extended over a space of eighteen months, but he was able to be about during the early part of last session. Deceased belonged to the class of '05 in Science and was in the second year of his course when called away. His death resulted from an injury received while playing hockey. Mr. Squire was quite popular among the students, and was elected last fall as Secretary-Treasurer of the Rugby Club for this session. By his death, the Club has lost a capable manager and one who was well qualified to carry on the work with success. Deceased was twenty-six years of age. In their bereavement, the relatives and friends have the sincere sympathy of the student body.

ANNUAL GAMES.

The annual University games took place on Wednesday, Oct. 7th. During the early morning there was a heavy rain storm, which rendered the track quite heavy, and consequently no records were broken. Towards 10 a.m. the sky cleared somewhat, but a heavy breeze prevailed during the whole day. The morning events were held in the City Park, while the afternoon portion of the programme took place at the Fair Grounds. A large concourse of students and their city friends were present to witness the games. Some of the events were well contested, but in a few of them the limit set by the committee was not reached. The records in this year's sports surpassed those of last year in eight events out of the thirteen.

The judges at the games were:



THE LATE SAMUEL SQUIRE.

Profs. Dyde, Campbell, Brock and Matheson, Dr. Anglin, Dr. Laidlaw and R. A. Wilson, M.A. Dr. Richardson acted as starter.

The results were as follows:

Putting 16-lb. Shot—1. A. J. Milden, 35 ft. 9 in. 2. G. Watson, 30 ft. 6 in. 3. D. M. Solandt, 30 ft.

Mile Race—1. B. Sutherland. 2. W. A. Oswald. 3. R. W. Beveridge. Time, 5 min. 37 2-5 sec.

Running Broad Jump—1. A. J. Milden, 18 ft. 2 in. 2. B. Simpson, 17 ft. 9 in. 3. J. R. Aiken, 16 ft. 3 in.

Throwing Hammer—1. G. Watson, 80 ft. 2. J. R. Aiken, 72 ft. 10 in. 3. D. M. Solandt, 71 ft. 10 in.

220 Yards' Dash—1. A. J. Milden. 2. B. Tett. 3. E. C. Consitt. Time, 24 2-5 sec.

Hop, Step and Jump—1. A. J. Milden, 41 ft. 5 in. 2. B. Tett, 37 ft. 8 in. 3. R. Wightman, 37 ft. 3 1/2 in.

100 Yards' Dash—1. A. J. Milden. 2. B. Tett. 3. E. C. Consitt. Time, 10 2-5 sec.

Pole Vault—1. D. M. Solandt, 8 ft. 2 in. 2. J. R. Aiken. 3. W. J. McQuarrie.

Half-Mile Race—1. B. Sutherland. 2. R. D. Paul. 3. J. M. Young. Time, 2 min. 19 1-5 sec.

Throwing the Discus—1. E. C. Consitt, 83 ft. 2 in. 2. A. J. Milden, 81 ft. 5 1/2 in. 3. D. M. Solandt, 72 ft.

Hurdle Race—1. A. J. Milden. 2. D. McLellan. 3. B. Simpson. Time, 19 2-5 sec.

Running High Jump—1. D. M. Solandt, 5 ft. 1 in. 2. S. E. Beckett. 3. W. J. McQuarrie.

Quarter-Mile Race—1. B. Tett. 2. A. J. Milden. 3. J. M. Young. Time, 58 sec.

Team Race—1. '05 team, consisting of W. H. Pudley, G. Bateman, E. C. Consitt and A. G. Penman. 2. '06.

A. J. Milden won the individual championship. He secured first place in six events and second in two, making a total of 22 points. D. M. Solandt and B. Tett tied for second place, each securing nine points.

The Inter-Year championship was won by '07, with '04 second. According to the rules of the Track Club, the points won by post-graduates count with the Freshmen instead of with the Seniors as heretofore. The wisdom of this rule is questionable. Most of the post-graduates belong to some year or other in the University, though not in the same faculty as that from which they graduated formerly. This being the case it would not seem an unwise course were they to compete with the various years to which they had attached themselves. Or, on the other hand, the post-graduates might form a class of themselves and compete with the other years. However, all honour to '07, and may they in the future seek to advance even more than their predecessors, the interests of track athletics in the University.

Mr. F. R. Nicolle, Assistant Secretary-Treasurer of the Rugby Football Club, will not be in College this year, having accepted a position in Montreal. His absence and the death of the Secretary-Treasurer, rendered these two positions vacant. At a meeting of the Football Club on the 2nd inst., T. D. Macgillivray, B.A., and H. J. Williamson, B.A., were chosen as Secretary and Assistant Secretary, respectively.

Rugby Football practice commenced on Monday, Sept. 28th, and since then it has been held on the lower campus every afternoon from 4 to 6 p.m. Capt. Branscombe is in charge, and is rapidly getting the players into shape for the hard games ahead of them. Several of the old-timers will be missed from their accustomed places, but new blood is always on hand to be developed, and fitted to occupy the places left vacant.

The lower campus, on which practice has taken place up to date, is not in very good shape. The field will probably be ploughed up and levelled for next season. The upper campus has been levelled and sown during the past summer and now presents a fine appearance. It will also be in good shape for next fall. With these two campi, together with the Athletic Grounds, Queen's will have splendid facilities for football in future.

The Tennis Club has laid out two courts on the green between the Arts and Science Buildings, and judging by the number of students who take advantage of them, the game of tennis is increasing in popularity at Queen's. The only drawback at present is the bashfulness of the "maidens," who have not as yet, graced the courts with their presence.

Bowling seems to be also increasing in popularity, so much so, in fact, that former followers of the pigskin may be seen daily, bowling on the green. A tournament has been arranged and will doubtless be very interesting.

The second number will be sold to non-subscribers for twenty-five cents. Visitors at THE JOURNAL Sanctum may obtain a Principal Grant Memorial Number.

Y. M. C. A.

THE first meeting of the Arts and Science Y.M.C.A. this year was held on Friday, Oct. 9th, in Convocation Hall. The President, G. A. Brown, delivered the following address:

At this our first meeting of the year it is the supposed duty of the President to give an address of welcome to those who are here for the first time. Such an address usually consists of a number of conventional expressions that may mean a great deal or may mean very little. So I thought instead of running the risk of falling into similar errors it would be better to try to give a few suggestions regarding the benefits that are to be gained from a College education generally, and especially from our own University of Queen's. I am doing this because I feel that before we can give a sincere welcome to a new friend, we ourselves must feel that the society and new companionship we offer is one, the influence of which may be of true and permanent value to his life. Now, a student who has spent wisely even only two or three years at Queen's must already feel certain that the society of thought and life that we have here is one that is of highest value to all who are in any degree alive to the needs of our own life and time, and it is because we are being more and more convinced of this fact that we are glad to welcome every new student who decides to cast in his life with us.

A difference, more or less marked, is always made between Seniors and Freshmen. But at bottom the difference is only one of time, two or three years at most, and of course must be short lived. The only difference pre-

supposed in an opening address of this kind is that those of us who have partially completed our course are in a better position, both by our mistakes and our successes, to give suggestions or advice to those who are just now entering for the first time on similar courses.

Your object in being here, professed or real, is to gain more knowledge by following some special course of study. Like the rest of us you now feel that your aim is to gain a degree. This in a sense is certainly a worthy object to be striving for, yet we might gain this and have really gained very little insight into the true relation of the special study we pursue to the great universal truth which underlies all knowledge, and also fail to find our own true relation to this world and to our fellowmen.

The main object of education is to lead out the minds of men to a broader understanding of and a clearer insight into the Eternal laws that govern human life and action. This, I believe, is the feeling that is becoming more and more prevalent in our University, viz., that we come here to have our minds enlarged and developed so that we can grasp more clearly the relative value of the different phases of knowledge in their bearing on human life, to have a clearer insight into what is really the Truth. It is not definite knowledge so much as an enlarged capacity for maturer judgment and truer action, for as one has said, "It is a low benefit to give me something; it is a high benefit to enable me to do somewhat of myself." So this, I feel, is the true value of a University education, to enable us to feel and know our own capabilities and to direct those powers in the proper channels, so that we may be

able to distinguish between truth and seeming truth—between what is of greater and what is of lesser importance in life.

A systematic course of study is what will help us most in this effort. Now on coming to College at first we may be at a loss to know what classes it will be best for us to take. The options given in the Arts course afford an opportunity of varied choice, so if you are undecided as to what classes would be most beneficial to you, it seems to me it would be wise for those entering on their studies to consult some one, who has been "through the mill." I think you will find the Seniors and Graduates of use to you, and I can assure you that from the mistakes some of us have made in parts of our own course we shall only be too glad to help others, so that they may avoid similar errors.

In our meetings we have students from Science and Arts, and it is much to be regretted that the Medical Y.M.C.A. is separated from us, yet there are difficulties in the way of a union of the two, that can scarcely be overcome. Though the three faculties represent three different courses of study, yet they are but three branches of the one great Science of human life. There are the great Eternal Laws of Truth which underlie and connect all things, and it is a knowledge of these laws we are all seeking to obtain. So we see there is a unity in the seeming separation, and as of old men were led to Jesus by the study of astronomy; so may we if we are earnest and sincere in our efforts, be led to the Truth by a study of the different Sciences.

Our Y.M.C.A. is a place where we can meet on the same basis. It is here that we are all seeking after the same

purpose—a truer knowledge of the Divine and man's relation thereto. And here we can find a place for all the knowledge gained in the classroom of the different faculties, for if religion does not include all branches of Science it is not a religion for the modern world. Emerson says, "I look for the new Teacher who shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart, and shall show that the OUGHT, that DUTY is one thing with SCIENCE, with BEAUTY, and JOY."

So with our own persons we find that there is a union of the different natures, physical, intellectual and spiritual, and the neglect of any one means loss to all. In College life there may be a tendency to neglect the spiritual side of our lives, and thus we lose that beauty and manliness of character which should mark everyone who is given the opportunity here afforded him of developing along the different lines of life. If you wish to be a true man I think the Y.M.C.A. meetings will help you and you will find in them a source of inspiration which will enable you to cope with the difficulties of your way. Our meetings in the past have been marked by the spirit of sincere and honest effort in the search after Truth. This will continue, and so let us all unite here, one hour a week, and be a source of help to one another. And here let me urge upon the members of '07 and the other years that if you feel you have any ideas on the subject which have not been expressed, or that you can perhaps express more clearly an idea already mentioned, give it to the meeting. A sincere word is never missed, for it comes from the soul, and it is the

touch of soul with soul that aids and inspires humanity.

There is one difficulty which frequently causes a new student (and older ones also) some uneasiness of mind, and that is, that on coming to a University you may hear scientific statements made and religious ideas expressed which may be in direct contradiction to the beliefs that you have always held. Do not be afraid of such statements. It will do you good to hear them, provided you think about them meditatively and honestly. Do not be too hasty to either accept or cast aside new ideas. We can all be guided in this difficulty by the words of Emerson, "Truly speaking it is not instruction but provocation that I can receive from another soul. What he announced I must find true in me or wholly reject, and on his word, or as his second, be he who he may, I can accept nothing." What we want to do is to apply the new idea to life, and if it makes life better and brighter, then accept and work out the truth of it in word and action. But if it will not bear this application we must be true to ourselves and reject it.

Of one thing rest assured, that the Truth itself never changes, although it may be presented to us in different ways and we may not see it in the light we once did, and if we are fulfilling the true law of our being, we must be advancing in the Knowledge of Spiritual Truth as well as in the other Sciences. Even amid our own affairs let us ever have the firm confidence in Righteousness which Clough expressed, "It fortifies my soul to know That though I perish Truth is so, That howsoe'er I stray and range, Whate'er I do Thou dost not change.

I steadier step when I recall That if I slip Thou dost not fall."

And if at times we are unsatisfied and feel as if we would like to see the very bottom of things so to speak, let us remember and follow the advice of those other beautiful lines of his:

"The Summum Pulchrum rests in Heaven above,

Do thou as best thou mayst thy Duty do,

Amid the things allowed thee live and love,

Some day Thou shalt it view."

We have tried to show some of the opportunities that are here for us. But let us in conclusion remember that all depends upon the use each individual makes of these opportunities. Are we true to ourselves? Is it the principle of Sincerity and Truth that is guiding our lives? If not, sooner or later we shall be brought to see our failure. Let us strive to have the spirit of unselfishness and devotedness to the Right permeate our lives and to cast aside what is false and untrue. Be a man.

"Man is his own star: and the soul that can

Render an honest and a perfect man,
Commands all light, all influence, all fate,

Nothing to him comes early or too late.

Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Mr. Dunlop, of the City Y.M.C.A., outlined the programme for the year and invited the students to join. Those who have enjoyed the privilege of the Y.M.C.A. gym. can recommend it to the Freshmen.

AN IDEAL RESIDENCE CITY.

KINGSTON is an ideal residence city, but the average man and woman thinks first of it as "a cheap place in which to live." This conclusion is right. Toronto and Montreal people frequently acknowledge that Kingston's market leads as the cheapest place in Canada at which to purchase fine, fresh produce. This is owing mainly to the fact that the market-gardeners and farmers have no long hauls to make, have but little toll to pay, and enjoy the use of good roads. This all conduces to make the cost of living very reasonable. Think of it! One can obtain board in the city as cheaply now as in 1884-5, or nearly so. The rates have not been advanced in proportion to the cost of living in other cities.

Not the least of the many attractions in Kingston is that she has always had up-to-date dry goods stores. Competition has been keen, with the result that the average article is lower in price here than in Toronto or Montreal. The surrounding towns and countryside have taken advantage of this, and a splendid "outside trade" has developed. In a recent interview with the dry goods merchants some interesting facts were elicited. Pondering on the revelations made, one was constrained to ask: "Why do so many students pass from six to nine months of each year in Kingston without taking advantage of the opportunities to economize in many lines?" What are these advantages? Take underwear for an example. Many of the goods, sold as imported manufacture, were really made in Canada by the Watson Mfg. Co., of St. Catharines, and the C. Turnbull Co., of Galt.

Men's furnishings are sold cheaper in dry goods stores than by the regular men's outfitters. Why? Simply because these departments in the big dry goods stores have a larger turnover of goods within a given time, and can be much more economically worked than in a store devoted entirely to one line of goods. A sensible explanation, isn't it?

Once students hesitated about entering a dry goods store for men's furnishings. But with the advent of special gentlemen clerks to look after them that feeling is rapidly passing away. John Laidlaw & Son, Princess Street, have a staff of gentlemen clerks to look after these departments. This firm has made rapid strides during the past four or five years in all lines. They are now making a special effort to reach the student class.

Where could a student better economize than in his living expenses? Most young men are eager for a pair of new kid gloves. At Laidlaw & Son's they can buy a standard English kid glove, retailed elsewhere at \$1 to \$1.25, for 75c. a pair. Why? Because this firm imports large quantities direct. Another of this firm's great specialties is a natural fleece-lined nightgown. The front, neck and cuffs are finished with Roman satin; it is full size and guaranteed to be unshrinkable. It costs only 99c. No student need shiver in a cold bed this winter. Neither have the interests of lady students been neglected by Laidlaw & Son. College cushions, ribbons, cords, etc., are there in profusion. The cost of living, so reasonable in Kingston, can be rendered still more so for the student if he is thoughtful enough to grasp such opportunities as we have briefly outlined.

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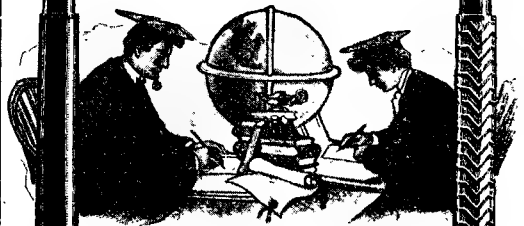
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Educational Department Calendar

October :

1. Notice by Trustees of cities, towns, incorporated villages and township Boards to Municipal Clerk to hold trustee elections on same as Municipal elections, due.

Night Schools open (session 1903-1904.
Ontario Normal College opens.

November :

9. KING'S BIRTHDAY.

December :

1. Last day for appointment of School Auditors by Public and Separate School Trustees.

Municipal Clerk to transmit County Inspector statement showing whether or not any County rate for Public School purposes has been placed up on Collector's roll against any Separate supporter.

8. Returning Officers named by resolution of Public School Board.

Last day for Public and Separate School Trustees to fix places for nomination of Trustees.

9. County Model Schools Examinations begin.

14. Local assessment to be paid Separate School Trustees.

15. County Model Schools close,
Municipal Council to pay Secretary Treasurer of Public School Boards all sums, levied and collected in township. County Councils to pay Treasurer of High Schools.

16. Written Examinations at Provincial Normal Schools begin.
Practical Examinations at Provincial Normal School.

22. High Schools first term, and Public and Separate Schools close.
Provincial Normal Schools close (Session).

24. Last day for notice of formation of new school sections to be posted by Township Clerk.

25. CHRISTMAS DAY.

High School Treasurer to receive all monies collected for permanent improvements.

New Schools and alterations of School boundaries go into operations or take effect.

N.B.—Departmental Examination Papers for past years may be obtained from the Carswell Publishing Company, No. 30 Adelaide Street, E., Toronto.



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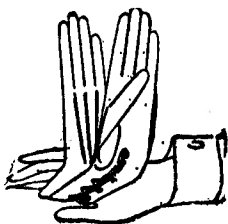
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